THE

DANGER

OF THE

Protestant Religion

CONSIDER'D,

FROM THE

PRESENT PROSPECT

OF A

Religious War in Europe.

LONDON:

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DANGER

OF THE

Protestant Religion

To the KING.

SIR,

'TIS not the Meaneſt of Your Trophies, and of which Mankind ſpeaks in Your Praiſe, that both Your Majeſty and Your Anceſtors have always been the Champions of Liberty, and the Great Defenders and Protectors of the Proteſtant Religion.

As ſuch, this whole Nation made their Addreſſes to You, when they ſtood in need of a Deliverer from the Encroachments of Popiſh *Powers and Councils.*

As ſuch, they receiv'd Your Majeſty in the room of thoſe who choſe rather to Deſert them, than to ſee them a Free Proteſtant People; and as ſuch, they committed to Your Majeſty's Government and Protection the Safety of their Religion and Liberties, which by Your Aſſiſtance they had recovered from the Invaſions of Popery; *and as ſuch, the Author of theſe Sheets humbly Addreſſes them to Your Majeſty.*

The Proteſtant Religion *ſeems to ſtretch forth her Hands to Your Majeſty, as to her Conſtant Protector; You may view her in a Poſture of Trembling at the Formidable Proſpect of her Encreaſing Enemies, and pointing to the Confederacies that are making againſt Her.*

Providence, and the Crown You wear, claims Your Majeſty's Concern for the Defence of Religion.

The Peace of Europe; *the Preſervation of Trade; the Leagues and Alliances made by Reaſons of State, and for Intereſts of Government, are Things of Conſequence to Kings and Nations; and Your Majeſty is juſtly Concern'd about them.*

The Liberties of this Nation, the Property of the Subject, the Encreaſe of Manufactures, and the Maintenance of the

[illegible] Liberty of Debate in the Great Council of [illegible] the Parliament.

[illegible] all Antecedents to the Great Relative Reli[illegible] Measure all but Circumstances to the Great Essential. [illegible] Circles drawn about the Great Center Religion.

Religion is, or ought to be, the Great Concern of Kings and Parliaments; 'Tis for this Kings reign, and Parliaments assemble; Laws are enacted; Trade is carried on; Manufactures are improved; Men born, and the World made.

Your Majesty is a proper Judge, Whether the Danger of Re[illegible] Europe, represented in these Sheets, be real, or not; And the Author freely Appeals to Your Majesty for the Truth of it.

If it be real, God and the Protestant Religion calls aloud on Your Majesty and the whole Nation; That laying aside the Debates of other meaner Affairs, the whole Strength and Soul of the Kingdom should be applied to, and concern'd about the Care and Preservation of that Inestimable Treasure.

Nor may the Trifles of Property or Prerogative, or any thing else, of how great Consequence soever, have so much as room in the Solemn Consultations of the Nation, till this Great Affair is secured, and so secur'd, that the Power of Popery and Superstition may be incapable to hurt it.

We know that the Almighty Power, from whom all Human Strength is deriv'd, is able to preserve the Protestant Religion; and that without even Your Majesty, or Your Parliament's Assistance.

But as He always works by Means and Instruments, and has always own'd Your Majesty as an Instrument in his Hands for this Glorious Work; so Your Majesty is desir'd to reflect, that it would be a Singular Mark of Heaven's Displeasure, if for want of a Continued Regard to the Security of that Religion which God has entrusted Your Majesty and this Nation with the Protection of, He should be oblig'd to re assume the Special and Immediate Care of it Himself, and take the Work out of our Hands.

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THE DANGER OF THE Protestant Religion, FROM THE Present Prospect of a Religious War in EUROPE.

UPON the Present strange Circumstances of Affairs in *Europe*, Occasion'd by the Succession of a Prince of *France* to the Crown of *Spain*, People are mightily concern'd, as their several Thoughts and Interests guide them.

Some, and reason good, apprehend *England* especially will come under many Disadvantages with respect to Trade, both in the *Straights* and in *America*, where the *French* will always have Assistance from the *Spanish* Power to encroach upon Our Trade, have the Preference in their Ports and Markets; and several other things which I cou'd enlarge on as well as another.

Some apprehend the Growth of the *French* Power at Sea, his Dangerous Neighbourhood, and his Encroaching Humour; which they give melancholy Instances of in all the late Wars, Particularly in 1672; which 'tis needless here to repeat.

But I do not yet find any Concern expres'd, or any Danger fear'd for the Protestant Religion: Methinks 'tis too certain a Token the Care of it does not lye next our hearts.

We are allarm'd at every step made by our Powerful Neighbours, to the Detriment of our Politick Interest: We can see Dangers to our Trade and Shipping at the Distance of an Age or two; form Leagues, whether right or wrong; commence Treaties, settle Alliances, and join in Confederacies and Guarranties, for the Preservation of the Ballance of Power and Trade.

But since Answering of Questions is become the Subject, and some are pleas'd to Answer them before they are ask'd, give a poor Pamphleteer (or Scribler, or any thing what you please to call him) leave to ask one Question:

Where is the League or Alliance in Europe, *made, or propos'd to be made, for the Preservation and Defence of the Protestant Religion?*

The Concern of *Religion* is not the meanest Article in the Peace of *Europe*.

I am not going to preach a Lecture of Divinity, to show the Value of Religion, and how near the Thoughts of it ought to lye upon our Minds; I wou'd have so much Charity, as to believe every *English* Protestant has a just Concern for the Prosperity, as well as the Security of his Religion.

But

But possibly every Man that does value his Religion, may not be sensible of the Danger it is in; and therefore it may not be amiss to examine the State of the Protestant Religion, as it now stands in *Europe*; with respect to its own Power, and the Power of its Enemies.

In order to which Scrutiny, 'tis necessary to go back a little to the Original of the present Settlement on which we stand.

The Protestant Religion has been profess'd in almost all the Dominions of *Europe*, *Spain* and *Italy* excepted, and in most of those Countries where it has obtain'd on the Inhabitants, it has been Establish'd by Leagues and Treaties; which Establishments have generally been the Effect of bloody Wars; the Liberty the Protestants enjoy, has, next to God's Goodness, been the Purchase of the Sword, at the Price of the Blood and Treasure of the People.

For the better understanding the present Condition of the Protestants in *Europe*, I shall Divide them into several Heads of Nations, and Discourse of them apart, bringing their short History down to the present Time.

First, *the Princes of Germany*: I place them first, because they were the first that stood up for the Defence of Religion; the Chief of these are the Kings of *Sweden* and *Denmark*, the Dukes of *Brandenburgh*, *Saxony*, and *Lunenburgh*, *Hanover*, *Hess Cassel*, *Zell*, with a Multitude of smaller Princes, States, and Cities.

These maintain'd a long and bloody War with the Emperor *Charles* the Fifth, who reduc'd them to low Circumstances; but by the Assistance of *Henry* the Second, King of *France*, their Religion receiv'd the first Security by Treaty at the Peace of *Passau*, in the Year 1525, and was afterwards Establish'd at the Diet at

Augsburgh Anno 1555. But in the Year 1618, the War was renew'd again by the Emperor *Ferdinand* the Second, who by the hand of his Old General *Tilly* brought the whole Protestant Interest in *Germany* to the Brink of Ruin.

The *Bohemians* were ruin'd at the Battel of *Prague*; the Palatinate given to the Duke of *Bavaria*; the Circle of the Lower *Saxony* over-run by *Tilly*; and the King of *Denmark*, who headed the Protestants, overthrown at the Battel of *Kings-Lutter*; the Dukes of *Mecklenburgh*, *Pomeren*, Bishopricks of *Bremen* and *Halberstadt*; the Countries of *Slesia*, *Lusatia*, and innumerable others seized, and in the Emperor's possession, and the Victorious *Tilly* trampled down Religion, with the Fury of a True Son of *Rome*.

The Protestants in this Distress, as we did lately here in a like Case, fly to a Neighbouring Prince for Protection. *Gustavus Adolphus*, King of *Sweden*, a King who perhaps never had a Parallel till now, came to their Assistance with only Twelve thousand Men; he Landed at *Straelsundt*; took all the Dutchies of *Pomeren* and *Mecklenburgh*; secur'd the Duke of *Brandenburgh*'s Country, and enters *Saxony* just as *Tilly* had resolv'd to ruin it: *Tilly* meets him with an Army of Forty-four Thousand Old Soldiers, is overthrown, and his Troops entirely ruin'd at the Battel of *Leipsick*. —— God, whose Instrument this Gallant King more particularly was, carried him on with such a Prodigious Course of Victory, that in Two years he over-run two Third parts of the Empire; settled all the Protestant Princes free and uninterrupted in the Possession of their Liberties and Religion.

And though he lost his Life at the famous Battel of *Lutzen*, though his Party was afterwards basely forsaken by the Duke of *Saxony*, who had been twice sav'd from

Ruin

ruin by them; though the *Swedes* were routed at the Battel of *Nordlingen*, yet they carried the War on with success, 'till they reduc'd the Emperor to demand a Peace, in which the Liberty and Religion of *Germany* was entirely setled on the Foot whereon it now stands. This is that famous Treaty of *Westphalia*, made in the Year 1648. and which the *Protestants* of the *Palatinate* now complain is broken; by this Peace care was taken, as it should be in all Leagues, of Religion first, and of Property afterward; the Liberty of the *Protestant* Religion in *Germany* has its being here, and the King of *France* and *Sweden* are Guarrantees of the Treaty.

The next general Clause of *Protestants* in my account shall be the *Hugonots* of *France*; these had long struggled with faithless Kings, had vigorously supported themselves in Eight Civil Wars, under the conduct of *Gaspar Coligni* Admiral of *France*, two Princes of *Condè*, and the King of *Navar*.

The little Honour the *Papists* shew'd them in their Treaties, and the many Surprizes and Massacres they met with when under the protection of the Publick Faith, kept the Sword always in their hand, till at last a Breach between *Hen.* the III. and the House of *Guise*, forced that Prince, though he had used them very ill before, to throw himself into their Hands for protection, but being stabb'd by *James Clement* a *Jacobine Fryar*, he fell a Sacrifice to the fury of the *Guises*, and the Crown devolv'd to the King of *Navar*, *Henry* the IV. the Head of the Protestants; which King, though he chang'd his Religion to secure the Crown, yet so far he took care of the Protestant Interest, as to secure them in the free exercise of their Religion by the famous *Edict* of *Nants*; which how it has been observ'd you shall hear presently.

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The *Dutch* are the next in course. These being Subjects of the King of *Spain*, but having embrac'd the Protestant Religion, were most cruelly treated by the several Governors sent from the Court of *Madrid*; and as Oppression is the first Motive to Compl. int, they made their frequent Application to the King of *Spain* for redress of their Grievances, who answer'd them as *Reboboam* did the *Israelites*; and to make l is Words good, sent them *Ferdinand de Toledo* Duke *D'Alva*, for their Governor; who boasted that he had Executed Eighteen thousand of them by the hand of the Hangman: Which bloody Proceeding, together with the Approach of the *Spanish* Inquisition, which he was resolv'd to introduce drove the People to the last Extremity, *viz.* To use Force in the Defence of their Natural Rights, Lives and Religion: A Doctrine, which however it may be cried down by our Modern Politicians, has obtain'd upon the whole World, and been more or less practised by all Nations at one time or other.

This War begun by the Prince of *Orange*, the famous Predecessor of our present King, was carried on with various success; and the Union of the Seven Provinces, which we now call the States of *Holland*, was form'd headed and protected by him, 'till he was murther'd by *Balthazar Gerrard*, at the procurement of the *Spaniards*, being shot with two Bullets through the Body, as he was going from Dinner into a Withdrawing Room in his Palace at *Delft*.

His Successor Prince *Maurice* carried on the War with better success for almost Forty Years, and at last reduced the *Spanish* Power so low, that they rather sued for Peace than granted it; which Peace was the known Treaty of *Munster*; at which the *Spaniard* renounc'd the Sovereignty of the United Provinces, and declar'd them a Free State as they are this day.

England

England, *Scotland*, and *Ireland* is another Class: The Reformation obtain'd here with less difficulty, and has continued from the beginning of Queen *Elizabeth*, without such Opposition and Interruption as it met with abroad.

Let us now consider these Four Classes, under One General Head of Confederacy, as they were engaged in the late War, and we shall presently put the whole in the general Ballance, by which the meaneſt Understanding may make a judgment what is like to be the Condition of the *Protestant* Interest in *Europe*.

Almost all the *Protestants* of *Europe*, the Two *Northern* Crowns who stood newter excepted, were unanimously confederated in the last War against the Power of *France*; and though the Emperor and *Spaniard*, guided by Reasons of State, join'd with them, 'tis plain to all the World what difficulty the Confederates had, what Blood, what Treasure was expended to reduce the *French* to the Terms of an Honourable Peace.

If we re examine the Present State of *Europe*, we shall find it, as to the Interest of Religion, in worse Circumstances on several Accounts, than it ever yet was since the Treaties of *Munster* and *Westphalia*.

First, The *Saxon*, one of the most Considerable Princes of *Germany*, and formerly the great Barrier of the *Protestant* Religion on that side, is to be counted lost, their Duke turn'd *Papist* to get a Crown hardly worth keeping; a close Confederate with the Emperor, and dependant upon him for his support in his new-gotten Kingdom.

The Electorate, though it remains *Protestant*, is beggar'd and exhausted to maintain their Prince in his New Throne; their Forces absent, and which is worse, already employ'd in an Unjust and Dishonourable War with a *Protestant* Prince, in defiance of Leagues unbroken

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ken, and begun on frivolous pitiful Pretences, and like to be carried on to the ruin of its Author.

The Palatinate, another *Protestant* Electorate, by the Succession of the House of *Newburgh* is fallen into the hands of the *Papists*, and now in the Power of a Prince, who in confidence of a support from the Emperor his Brother in Law, is making the first open Infractions into the Treaty of *Westphalia*, and persecutes his *Protestant* Subjects with all the rigor and cruelty of a Bigotted Prince, who thinks he thereby does God good service, and expects to be well paid for it.

The *Protestants* of *Bohemia* and *Hungary* are both remote, and both absolutely crush'd under the weight of the Imperial Rigor.

The *Protestants* of *France*, who I rank'd in the second Class, and were once a powerful Branch, are quite lost, sunk and gone; either suppress't and driven to *Popery* at home, in defiance of the *Edict of Nants*; or like the Ten Tribes of *Israel*, scatter'd abroad into so many unknown Countreys, that they have lost themselves, and in one Age more will be quite sunk out of Name and Memory.

England was at the brink of Ruin, and the Foundation of the *Protestant* Religion stood absolutely undermin'd, the Devil like *Guy Fauks* in the Gunpowder-Plot, standing with the Dark Lanthorn and Match in his hand, till the people took such a Fright, as put the Nation into Fits, of which they could never be cur'd till they had spewed out that Generation of Vipers that would have betrayed their Religion to the *Pope*, and their Country to the *French*.

God and the Prince of *Orange*, the one as Author, the other as Instrument, help'd us out; and I say without flattery, No Man can have a sense of the Goodness of the First, and have no Gratitude for the Good-will of the

the Last: And 'tis a just Cause of Wonder to consider what sort of Protestants they are, who have forgot the condition the Protestant Religion was in at the first coming over of our present King; and I would be glad to hear a *Jacobite Protestant*, if such a Heterogeneous thing can be, answer me this Question,

How any *English Protestant*, without mortgaging his Senses and Religion, can so much as wish either that King *James* should have continued King, or should return to be King in the same Temper, Power, and other Circumstances as he was in when his Present Majesty was invited over?

Thus we see several considerable Branches of the Protestant Power quite Lost.

The *Swede*, who is one of the most Potent Princes in *Europe*, in the part of the World where he is particularly useful, we find his hands full with two faithless Neighbours, and the flame of a War broke out, which if he be not timely assisted, may burn him out of *Germany*.

He is a young King, though by what appears, likely to come behind none of his most Glorious Ancestors; and we have seen one Snare laid for him already, which if the *English* and *Dutch* had not untied, would have entangl'd him sufficiently; however, as he is, there can but small help be obtain'd from him, for the general safety of the Protestant Religion, who is now suing at the Courts of his Allies for Aid against the *Pole* and the *Muscovite*.

It were to be wish'd the Protestants of *England* would agree to give such speedy and powerful assistance to the *Swede* in this juncture, as may effectually free him from both his Assailants, and put him into a posture to enter into a general Alliance for the defence of Religion, if there should be occasion.

There are ſome other Circumſtances which weaken the Proteſtant Intereſt; and that is the Temper of the *Danes*, whoſe King ſeems diſobliged in the higheſt manner againſt the *Engliſh*, *Dutch*, and *Swedes*; and ſome have ſaid, how true I do not determine, not very zealous for the Proteſtant Religion —— At leaſt, no great matters are to be relied on from him, in caſe ſuch a War ſhould break out, unleſs you will ſuppoſe him to be firſt thoroughly reconciled to thoſe three forementioned Powers.

Whether the Buſineſs of making the Elector of *Brandenburgh* King of *Pruſſia*, and the Duke of *Hannover* Elector of *Brunſwick*, may not cool the Zeal of thoſe Princes, in favour of the Emperor, I ſhall not determine

Upon the whole it appears, that the whole ſtrength of the Proteſtant Power in *Europe*, lies now upon the *Engliſh* and *Dutch*, and the *German* Princes in the Circles of *Suabia*, and the Lower *Saxony*.

I ſhall next examine the growth and power of *Popery*, which plac'd in a juſt Balance with the reſt, will need but a ſhort Inference to ſhew any rational man the diſproportion of power that lies between them.

The Popiſh Powers of *Europe* are as follow.

The *French*; a whole and entire Monarchy, undivided at home, and free from the incumbrance of *Proteſtants* among them, who had ſeveral times in former Wars either byas'd their Power in favour of the *Proteſtants*, as in the Reign of *Henry* the II. or diverted their Deſigns by Civil Wars at home, as in the days of *Lewis* the XIII. But the preſent King of *France* having not broken the *Edict of Nants* only, but aboliſhed it, has entirely broke the Body of the *Hugonot* Party, and rooted the very name of it out of his Kingdom; ſo that the *French* Power be-

ing altogether *Popish*, and united under the greatest King *France* ever saw, may justly stand foremost as the First Champion of *Popery* in *Europe*.

I shall not enlarge here on the formidable Power of *France*, how he has shown himself a Match for the greatest part of *Europe*; nor upon the zeal and fiery rage of the *French* King against the *Protestant* Religion; they are things so known in *Europe*, that it is needless to add any thing to our Apprehensions that way. Let the *French Protestants*, who are scatter'd over the face of all *Christendom*, be a daily Memorandum to us on that Head.

The Emperor, though he be the first Prince in *Europe*, I place next to the *French*, because I think him something inferior in power to *France*, at this time especially, in the Circumstances we now are treating of, disjointed from the *Protestant* part of the Empire.

By the Emperor here we are to understand the Emperor and the *Popish* part of the Empire, which may thus be enumerated.

The Emperor, the King of *Hungary*, and *Bohemia*, the Elector Duke of *Bavaria*, a warlike and powerful Prince, and always a Champion of *Popery*; the Elector *Palatine*, the Electors of *Ments*, *Trier* and *Cologn*, with the Bishop of *Munster*, and some smaller *Popish* Princes of the Empire.

The Third Head of Power on the *Popish* side is the *Spaniard*, under which Name I comprehend all the Princes and Powers of *Italy*, with the *Pope* the Grand Image of Antichrist, the Duke of *Savoy*, the King of *Portugal*, and the Provinces of *Flanders*.

I have purposely omitted here the *Swiss* and *Grisons*, because being some *Popish*, some *Protestant*, and lying out of the way, they can neither add nor diminish in the case in hand, but will be hired on both sides, as the Par-

ties find occaſion for them, or can ſpare Money to pay for them.

It might ſeem needleſs to make any Remarks here on the Powers on one ſide and the other; thoſe who are acquainted but in a tolerable meaſure with the preſent State of *Europe*, muſt be convinc'd of this juſt conſequence, That there is no manner of Compariſon to be made.

But ſince our Saviour directs thoſe who go out to War, to conſider whether they are able with their Ten Thouſand to encounter the Twenty Thouſands of their Enemies, let us recollect the Debate, and conſider the caſe, if it were now coming to a War.

I'll allow that the *Proteſtants* on every ſide were firmly leagu'd together by their own Intereſt for their general preſervation; and that all private Diviſions, petty Diſputes and Quarrels among themſelves were at leaſt laid aſide for the preſent, till the Common Danger was over; which if it be not true, I wiſh it were.

I muſt ſuppoſe alſo that which I think there is too much reaſon to fear; that the *Popiſh* Powers before mentioned, whether ally'd or no, ſhould join in a Common Deſign to ſuppreſs their *Proteſtant* Neighbours; and whether jointly or ſeparately it matters not much, ſhould fall upon thoſe which lay next them.

Having rang'd the Powers of either Party, 'tis neceſſary to declare the poſture of ſuch a War, in caſe it ſhould ever come to paſs.

If ever the *Popiſh* Powers of *Europe* ſhould enter into a Confederacy to attack the *Proteſtants*, it would be thus.

The *Dutch* would be fallen upon by the *French* on one ſide; and the *Spaniſh* Netherlands being in the hands of the *Papiſts*, the Barrier of *Flanders* is loſt, by which means the War is brought home to their own Doors,

and

and the first Shock must fall on their Frontiers, where they must defend themselves against the *Spaniards* on the side of *Sluice*, *Bergen Op Zoom*, *Breda*, and the *Bosch*, against the *French* on the *Maes* and the *Rhine*, from *Maestricht* to *Nimeguen*, and against the *Munsterians* on the Frontiers of *Groninghen* to the side of *Embden* and the Sea.

Nor wou'd their Fleet stand them in any stead, the War wou'd be all by Land: They must maintain Three Royal Armies at least to keep the Field, or their Enemies will break into their Country, and make them maintain both Armies in a place.

The *Dutch* are not insensible of the Truth of this, as may be plainly prov'd by the Care and vast Expence they have been at to protect *Flanders* in all the last War; from which all the Benefit they have propos'd to themselves, has been the Maintaining a good Barrier between Them and *France*, and thereby keeping the War from their own Country.

The *German* War will in all probability be on the Banks of the *Elb*, the *Oder*, and the *Main*: The Protestant Countries lye from the *Oder* to the *Rhine*, and contain the whole Circles of the Upper and the Lower *Saxony*, and a small part of the Circles of *Westphalia*, *Franconia*, and *Suabia*.

But the Weight of the War on the Protestants must lye on the *Elb* and the *Main*: On the *Elb* the *Imperialists* will have their main Forces to Attack the Dukes of *Brandenburgh* and the Princes of the House of *Lunenburg*; and on the *Main*, the *Hessian*, with the Princes of the Lower *Saxony*, will be Attackt by the Duke of *Bavaria*, the Prince *Palatine*, and the Electors of *Treves*, *Mentz*, and *Cologn*; backt still by the Emperor, the *French*, and the *Spaniards*.

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The *Swedes* and *Brandenburghers* will again have the Emperor on their backs upon the *Oder*, with the *Poles* to aſſiſt him.

Here, if ever ſuch a Time ſhall happen, the War will be very bloody; and were not the *French* to join on the Banks of the *Main*, perhaps the Emperor might have his hands full: But a *French* Army to fall in among the Princes of the Circles of *Franconia* and *Weſtphalia*, is an Article not to be conſider'd without giving up the Cauſe; *Nothing but the Angel of God in the Army of* Senacherib, *can prevent their Total Deſtruction.*

I foreſee I ſhall be attackt by a ſort of Men, who are Carrying on Deſigns of their own, and think every Man aims at them with Arguments like theſe.

1. This is Diſcovering the Weakneſs of the Proteſtants, and leading their Enemies by the hand to deſtroy them; betraying our Friends, or expoſing them. Or,

2. This is frighting the World with Chimera's of our own brain, which perhaps may never come to paſs. Dangers as likely, as that the *Turks* may Over-run *Chriſtendom*, and Extirpate the whole Chriſtian Religion: Things to come to paſs, *when the Sky ſhall fall.*

3. This is another Shift to bring *England* to a Neceſſity of a Standing-Army, which ſome people mightily want, to ſubject her Liberty to the Arbitrary Deſigns of her Enemies.

For the Firſt I anſwer: 'Tis no Diſcovery at all; and they that will make ſuch an Objection, muſt ſuppoſe the Popiſh Princes of *Europe* very dull, if they do not know it as well as we.

But

But to make my Answer as short as the Question: They who please to inform themselves, will find that in the several Audiences of the *French* Ambassadors at *Rome*, his Holiness gave the most Christian King several Exhortations to restore Peace to the Church; which we find explain'd at *Paris* in the Speeches made to the King of *France* by the Pope's Nuncio, where he Exhorts him again to Peace with the *Spaniards*, that their United Arms might be employ'd *in the Extirpation of Heresy*.

If I shou'd need Arguments to convince Men, that the *French* know as well as we the Power of the Protestant Princes, I cou'd refer them to a late *French* Pamphlet, printed at *Paris*, and Re printed at *Rome*, Entituled *La Crusade*, which laments the Catholick Princes tearing out the Bowels of their Mother the Church; and Exhorts them very passionately to employ their Victorious Arms to the Extirpation of Heresy, and the Destruction of the Enemies of God and the Blessed Virgin.

2. As to the Improbability of the matter, and its being a Chimera, *&c.*

First, Gentlemen, it is no such Improbable thing neither; for *what has been, may be*. *Charles* the Fifth undertook it single-handed against all the Protestants in his time; and though the *French* Opposed him, he went a great way with the Work; for he reduc'd them to such low Terms, that had not the Treaty at *Passau* been obtain'd by the Power of *France*, the Protestant Religion had been totally suppress'd in *Germany*.

Secondly, The *French* have absolutely Effected it upon one of the most Considerable Branches of Protestants, and thereby shown us a Test of their Good will to the whole, and given an Instance of the possibility of the practice.

Thirdly,

Thirdly, The Protestant Power was never in weaker Circumstances, nor the Popish in stronger, if they shou'd but Unite: So that I must own, if they do not attempt it, they slip a manifest Opportunity, and must be counted Fools too; which, by the way, we never found them to be.

3. As to *England*, Standing-Armies, Liberty, Arbitrary Power, and the like, I must crave leave to say a little. I have no mind to meddle with the Disputes of Politicians, nor know nothing of those who have Designs either way.

They that wou'd Enslave our Liberty by Standing-Armies; and they that wou'd leave us naked to our Enemies, or put us out of a Posture to help our Friends, are equally Enemies to the Protestant Religion.

They that wou'd make our Kings out of Love with their Protestant Subjects, or our People jealous of a Protestant King, are *Beautefeus* of their native Country, and want to see her again involv'd in Blood, that she may not be able to protect or defend the Protestant Religion.

They who wou'd advance the Prerogative of Kings to the Ruin of the Subjects Properties; and They who wou'd subdue the *English* Monarchy, and the Just Power of the King to the Will and Pleasure of a Party, equally drive at the Destruction of Our Constitution, and in that of the Protestant Religion.

'Tis not Arbitrary Power which is the present Case, nor Standing-Armies, nor Liberty, nor Property, but the Protestant Religion. Let *England* have a care she does not take so much Care of her Liberties, as to forget her Religion: But let us so see the one done, as not to leave the other undone.

In Reading some late Pamphlets *Pro* and *Con* about the Danger of Trade, and the Power of our Enemies, I observe

observe some are for maintaining Confederacies with Foreign States, and Alliances with Neighbours, and some are against it.

Truly, Gentlemen, in the Case I am Treating, I Rank all the Powers of *Europe* into two Classes only, *Papist* and *Protestant*: And we are supposing the Popish Powers shou'd link themselves together in a Confederacy for the Extirpation of Protestants, whom they call *Hereticks*, let any Rational Man make the Consequence: What shou'd Protestants do? Can any human Methods preserve them, but a strict Union among themselves to join in their mutual Defence?

I know better than to reflect on Parliaments: But if a Parliament of Protestants forgets the Safety of the Protestant Religion, they neglect the chief Work they assemble about.

Trade, Liberty, Property, Right and Wrong, Justice and Equity, are Things the Convocated Assemblies of the People are call'd together about; and they are in the right: but these are but the subservient Preliminaries to preserve a State or Country in Peace, that they may with their joint Force resolve, and be able to defend and secure their Religion.

The Protestant Religion is the Fundamental of the *English* Constitution; and I hardly ever remember the Assembling a Parliament in *England*, but they had their Grand Committee for Religion. What those Committees have done of late towards the propagating or securing Religion, is best known to them who can search the Journals of the House; nor is it proper for me to examine.

I am not for prescribing Methods how the Protestant Religion is to be Defended; but I crave leave to give some Hints from the present Circumstances of Affairs, to awaken Protestants, that they may see their Religion is

aim'd at by the Popish Powers of *Europe*; a weak Politician may foresee, That if ever a Union shou'd happen between the *French*, *Spaniards*, and *Germans*, all the Protestants of *Europe*, except us, are lost and undone, unless some wonderful Revolution, which a wiser Head than mine cannot foretel, shou'd happen.

Wherefore I desire only of Parliaments, of Protestants and Kings, that they wou'd condescend so far, as to take the poor Distressed Protestant Religion into their Care: *Let it be by such Ways and Means, as to their Honour in their Great Wisdom shall seem meet.* If it may be done without Standing-Armies or Confederacies abroad, with all our hearts: If the Walls of *Jericho* will fall down at the Sounding of Rams-horns, never let us raise Batteries, or plant Cannon against them.

Here is no room to talk of Pretences and Shooing-horns for Standing-Armies; God and the Protestant Religion calls upon all the Professors of it in *Europe* to look to themselves, and to stand up *for the City of our God*: And if the Enemies of the Church of Christ say, *A Confederacy*, they are to give the Curse of God on all those who shall refuse *to help the Lord against the Mighty.*

In this Case a War of Religion will require us to lay aside all our ill-natur'd Animosities: Here is no Foreigners, no Refugees, no *Dutch* Men; 'Tis a *Protestant*, is the General Term; as in Two Armies that are to Engage, where One Party wears a White, and the Other a Green Signal in their Hats, they do not enquire what Nation any Man is of; but if any of the White Party meets a Souldier with the Green in his Hat, *Down with him*; if they see another with the White in his Hat in Distress, *Relieve him* is *the word.*

In this Cause of Religion, Gentlemen, if the *Swede*, or the *Dane*, or the most remote Nation be Attackt, we are only to examine if the Protestant Religion be his Signal;

nal; if so, we ought to help and relieve them, let them be what Nation or People soever; and let Natural and Political Aversions be never so great, if our Enemy's house be on fire, we'll endeavour to put it out, if it be for nothing else but for fear it shou'd burn our own: When the Protestants in any part of *Europe* are Attackt, *Proximus Ardet*; Let us consider, if ever the Fire of Popery consumes the Protestant Powers of *Europe*, the Flame will certainly catch hold of us in *England*.

Some Gentlemen have said lately, That Confederacies and Alliances never are of any Advantage to *England*, because we live by our selves in an Island, and have a good Fleet.

I shall not examine whether what they say will hold in Matters of Policy and Government: But, Gentlemen, let me tell you, If the *English* Nation shou'd see the Rest of the Protestants of *Europe* destroy'd, without helping them, even with all her Forces, upon this principle, That we are safe, having a good Fleet; shou'd we not expect, besides all the other fatal ill Consequences, our Saviour shou'd rank us among those, who *when he was an hungry, gave him no meat*; or, when he was in Distress, gave him no help, *which is all one.*

But because I wou'd a little prescribe in the Case too, and come to Answering Questions as well as other people, I shall enquire, What *England* ought to do?

I Answer, *Principiis obsta*; prevent the Conjunction of Popish Powers; crush the Leagues and Confederacies of Popish Princes in the beginnings of them, and by all possible Methods keep them from such a Union as is here supposed to be aim'd at.

This is the way to take away the Cause, that the Effect may vanish: This takes away all shadow of designing a Standing-Army; there will be no Occasion to Fight; divide but the Interests of the Popish Powers of *Europe*;

rope; if you can do so, you certainly divide their Forces.

The late War is a certain Demonstration that they will never unite against Religion, if they cannot unite their Interests. Whoever gives themselves leave to examine, will plainly see 'tis Interest, not Religion, governs Princes. I refer for it to the Answer the Emperor gave to King *James* when he demanded Assistance of him against King *William*. When having told King *James*, "That if he had rather hearkened to his friendly Remonstrances, made him by the Imperial Ambassador "the Count *de Kaunitz*, than the Deceitful Insinuations of the *French*; and if he had put a stop by Force "to the many Breaches made by the *French* in the Treaty at *Nimeguen*, of which he was Guarrantee, and had "entred into Consultations with the Imperial Court, "and their Confederates, he might have quieted the "Minds of his People; and then enumerating the Cruelties of the *French*, chiefly in the Catholick Countries, exceeding the *Turks* themselves; the Emperor concludes, "That the Interest and Safety of the Empire is a sufficient Argument to justify his not assisting him on account of the *Popish* Religion against the "*Protestants*, having a *Papist* to Encounter with, who "on account of Interest and publick Safety, ought in "the first place to be Opposed; and that for mutual "Preservation and Defence he must be justified in taking Measures, with all those, meaning the *Protestants*, who are concern'd in the same Design.

Thus we see when joint Interest and Preservation is the Case, even the *Popish* Princes themselves think it justifiable to join in Confederacies, even with *Hereticks*, to suppress an unjust Invasion of an encroaching Neighbour, though a Catholick.

From whence I draw this short Consequence,

That

That if you keep the *Popish* Powers of *Europe* from Uniting their Interests, you, in effect, keep them from Uniting their Forces, and thereby from Invading the Protestant Religion.

By preventing the Union of the *Popish* Powers, possibly some may suppose, I mean, that *England* shou'd Engage in a New War with *France*, to support the Title of the Arch-Duke *Charles* to the Crown of *Spain*; and there comes in the Old Story, a Standing-Army, again by head and shoulders.

Why truly, Gentlemen, If ever we pretend to have a War, whether it be with *France*, or any body else, we must certainly have an Army of our own, or some bodies else, or we shall make but sorry work on't.

Whether those Gentlemen wou'd not chuse to see the Protestant Religion in *Europe* sunk and lost, rather than see an Army raised in *England*, I cannot conclude? But this I am bold to affirm, That they who had rather run the risque of the Protestant Religion, than of their Liberties, value their Freedom above their Religion, and may very well be suspected to have no Religion at all.

Now the Risque is not equal neither; for we have had Armies in *England*, and have lost our Liberties; and we have had Armies in *England*, and have not lost our Liberties. The Difference lies here, That we had Armies rais'd to Enslave us, and they did it; but the last were raised to Defend us; and when that was done, submitted the Military to the Civil Power, and left our Liberties entire. I wou'd say also, but that I shall offend some folks, That the grand Difference lay in the Kings we had.

Some of our Kings design'd our Ruin, and in a great measure compleated it by Standing-Armies; but a King that protects the Laws by a principle of Honour and Justice, can make Armies that are so fatal to Liberty, be

be the protection of Liberty: So that really it has been our Kings *of pious Memory*, who have been Agents of the People's Ruin; and the late War has shown the World, that Armies may be rais'd and laid down again, if Kings, who Command them, please but to say the word, without ruining a Nation's Liberties.

On the Other hand; If Religion be attackt, it must be defended, or 'twill be lost.

Thus far I have ventur'd to touch the nice Article of an Army in *England*; I hope every *Englishman* will agree with me in this, That I had rather see an Army in *England* and run the hazard of our Liberties, than see the *Protestant* Religion in *Europe* trodden down for want of our helping to defend it.

But these are General Points only.

There are a great many Methods to be prescrib'd how the *Protestant* Religion may be Defended, and yet no standing Forces raised or maintain'd in *England*, and so our Liberties may not be in danger; and the first is touch'd at already, prevent the Union of *Popish* Powers and Interest, and you'll need no fighting.

Whether this may be done by giving powerful Assistances to the Emperor, to carry on the Pretensions of the House of *Austria*; or by appearing in the *Mediterranean* with a good Fleet, to confirm the *Italian* Princes in the Interests of the Emperor; or by sending over what Forces we have in *England* and *Ireland*, to make a Diversion, in Conjunction with the *Dutch*, on the *Rhine*, or in *Flanders*, or by what other Ways or Means it may be done, with or without an Army, 'tis all one, so it be but done, that the *Protestant* Religion may be protected, and the *Papists* prevented from Overturning us with a General destruction.

But that no Man may have any shadow to suspect me guilty of a Design to Argue for a Standing-Army, which

which is *the great Bugbear of the Times*, or at least made the *Watch-word of a Party* that wou'd be thought to be more Zealous for our Liberty than any body else; I'll put it on another point: Our Neighbours may be so assisted by our Money, as never to want our Men; and so, Gentlemen, you will be try'd whether 'tis your Liberty or your Money that so much stir has been made about; and if we shall let our Protestant Neighbours sink, rather than part with our Money to support them; then the Truth will come out, *That 'tis our Money which was at the bottom of the matter*: For really, Religion and Liberty are so much in the same Interest, that 'tis very seldom they Clash; and he that shall refuse to defend his Religion for fear of his Liberty, deserves to lose both.

Thus we are got over the point, that our Neighbours may be supported, the Protestant Religion defended, and the Union of the *Popish* Powers of *Europe* prevented, by the *Protestants* at this time falling in, to support the Emperor in his just Pretensions on the *Spanish* Dominions; and all this without a Standing-Army in *England*.

Our Pamphleteers need not dispute about the Consistency or Inconsistency of an Army with the *English* Constitution, nor whether they that are for or against it are the best Subjects: I am sure he that has the greatest Concern for the Protestant Religion, is most likely to be the best Christian; They need not Entertain us with their Discourses of the Danger of our Liberties and Properties from a Standing-Army, with their little Reflections on the King, by way of Exclamations against the sad Consequences which may happen, or may not happen; They need not enter into the Histories of Standing-Armies, nor tell us the Wonderful Power of our most Formidable Militia: But the Case will be alter'd when your *Protestant* Brethren call

for

for Aſſiſtance, if you are afraid to truſt Arms in the hands of your own Countrymen: As *truly* Engliſhmen *are dangerous Fellows when in Arms, very ſurly, and loth to be Disbanded without their Pay.* If therefore we do not think it ſafe to Truſt our Own people, never let us deſert the *Proteſtant* Cauſe; for *Germany* and *Swiſſerland* are Inexhauſtible Store-houſes of Men: If you will but aſſiſt the *Proteſtants* with Money, 'twill be the ſame thing; or if we aſſiſt the Emperor at this time, it may be the ſame thing; for Prevention is all one as Execution, or rather the better of the two.

And this leads us to conſider what, with ſubmiſſion to better Judgments, ſeems to me to be the only poſſible Means to prevent the Union between the *Popiſh* Powers of *Europe*, and therein the Ruin of the *Proteſtants*.

I have ſaid already, Our way is to Cruſh the Confederacies of the *Papiſts*; and if I do ſay, that the Only way to do ſo, is to prevent the Crown of *Spain* deſcending by Will to a Prince of the Houſe of *Bourbon*; and that Prince marrying a Daughter of the Houſe of *Auſtria*, I ſhall believe I am in the Right, till I can hear a better method propos'd.

This Union is much eaſier prevented than it will be diſſolv'd; Treaties and Alliances may diſappoint it. Now whereas Armies and Fleets will hardly defeat it afterward, if the Houſe of *Bourbon* and *Auſtria* Unite, and Conform the Intereſts of their Dominions, they can have no body to bend their Arms againſt, but the *Proteſtants*, or the *Mahometans*.

I ſee no War can be Rais'd in *Europe*, but what will of Courſe run into a War of Religion: For if the *Popiſh* Princes agree in Intereſts, they can have nothing to quarrel about: And to confirm this, I appeal to a Review of the General Hiſtory of *Europe*: In which I offer to make it appear, That ſetting aſide the Quarrels

rels between the *French* and the *Spaniards*, and between the *English* and the *Dutch*, almost all the Wars of *Europe* have been Wars of Religion.

And that I may not be thought to speak without book, I refer the Reader to Examine,

1. The Wars in *Germany*, which, with some few Intermissions, lasted from the Year 1508, to 1648, being 140 Years; and begun on pretence of Recovering the Lands of the Church, sequester'd by the Duke of *Saxony*, and ended by the Conquests of King *Gustavus* and his Generals, at the Treaty of *Westphalia*; in which War, that Great Conquering King lost his Life, and confirm'd what I am saying in his last Words, which some Histories tell us were thus: being wounded with a Carabin-shot, and ask'd by a *German* Trooper who he was, Answer'd *I am the King of* Sweden, *who do Seal the Religion and Liberty of the* German *Nation with my Blood.*

2. The Wars in the *Low-Countries* begun with the *Spanish* Inquisition being Introduc'd into the *Netherlands*, and Continued to the Peace of *Munster*, with the Intermission of Twelve years Truce only, and ended in the Liberty of the Protestant States, being declar'd free by the King of *Spain*; which War *Philip* the Second of *Spain* declar'd a little before his Death, had cost him 564 Millions of Ducats, and the Expedition to Invade *England* 12 Millions.

3. The Civil Wars of *France*, which began in the Reign of *Henry* the Second, and Eight several Times engag'd the whole Kingdom; and after that was carried on by *Henry* the Fourth against the *Guises*, and the League backt by the whole Power of *Spain*, on account of Religion, and never had any long Cessation till the Edict of *Nants*, and the Peace of *Vervins*.

I forbear to Instance any more, being unwilling to enter into the Miseries of our Native Country: but I think the Matter admits of no dispute. That if the Union we speak of should ever come to pass, there hardly

can Commence any War in *Europe* but what must be upon the account of Religion. *Europe* has really nothing else to quarrel about, or nothing but what Neighbours and Guarrantees can oblige one another to decide without a Rupture, as lately it was in the Case of the *Dane* and the Duke of *Holstein*.

Religion is the only Dispute left: What bloody Battels have been fought! How has *Europe* been fill'd with Slaughter between those powerful Princes, *Charles* the Fifth, and *Francis* the First, for the Kingdom of *Naples*, for the Dutchy of *Savoy* and *Millan*, and for the Frontiers of *Burgundy* and *Flanders*!

What incredible Expences, and how many heaps of slaughter'd Carcasses has the Quarrels between the *French* and the *Imperialists* cost on the Banks of the *Rhine* and the *Moselle*, and between the *French* and the *Spaniards* in our Age in *Catalonia* and *Flanders*! These have been the Capital Wars of *Europe*; and if the Union between *France* and *Spain* be compleated, the Cause is remov'd, and the Effects cease of Course: There can be no War in this part of the World but what must Engage the *Protestants*, unless the *Protestants* shou'd fall out among themselves; which wou'd be worse still. Hitherto the Wars between the *Popish* Powers has been the Safety of the *Protestants*; if one potent Prince has Attackt them, the Jealousy of another has Defended them. The *Protestants* have from the very beginning been shelter'd and protected only by the Animosities and Jealousies maintain'd between the *French* and the House of *Austria*.

I cannot liken the Protestants of *Europe* to any thing more aptly than to the City of *Hamburgh*, between the *Danes* and the Dukes of *Brandenburgh* and *Lunenburgh*; or to the Duke of *Savoy*'s Dominions, between the *Spaniards*, *French*, and *Italians*.

If the City of *Hamburgh* had had but one of those Neighbours, it had either been *no City at all*, or *their City*, long ago: but the Jealousy and Misunderstanding

of

of those Princes is the Security of the *Hamburghers*.

Either the *French* or the *Spaniards* had long ago Annexed the Dutchy of *Savoy* to their Estates, had the one been but willing to sit still, and let the other Enjoy it.

Charles the Fifth had certainly subdued all the *Protestants* in the Empire, if *Henry* the Second of *France* had not upheld them; and that not from any kindness he had to them, but that he was not Easy to see the Emperor be so Great. Afterward the Emperor himself encourag'd the *Protestants* of *France*, and suffer'd Men to be Levied in the Empire for the King of *Navarr*; lest he being quite suppress'd, the *French* shou'd be at leisure to quarrel with him. Thus the Jealousies between the Powers of *France* and *Germany* have been the Security of the Protestant Religion in *Europe*.

Since that, in our Memory, the Emperor and King of *Spain*, both *Papists*, Declar'd War against *France*, and Form'd the Tripple Alliance only to save the Protestant States of *Holland* from falling into the hands of the French *Anno* 1672, when our Protestant King, *Charles* the 2d, of pious Memory, did his Utmost to Overthrow them, and subject them to an Absolute *French* Conquest.

If any man shall be so weak as to Reply in the Language of some late Pamphlets, What's all this to us? What does the Union of *Spain* and *Germany*, or of any body else, signify to us? I crave leave to Answer such a Question, by saying as our Saviour to the *Pharisees*, *And I also will ask you a Question:*

What signifies the Protestant Religion to us? And if they will undertake to Answer the Last, I will promise to Answer the First.

I might go on here to give Instances how near the *Protestant* Religion has been to be suppress'd in *England*, and what a just Concern other Nations have always had for its preservation.

But setting that aside, for we do not love to hear of it: I desire only to re-mind the Reader, That the Par-

liaments of *England*, together with our *Proteſtant* Kings and Queens, have always expreſs'd deep Reſentments at the Danger of the *Proteſtant* Religion, and of our *Proteſtant* Neighbours; and have always thought it became them by Treaties and Interceſſions to procure their Repoſe, or by Money and Forces to aſſiſt them to defend themſelves.

And after giving ſome Inſtances, I ſhall examine the Reaſons of it, and ſee if the ſame Reaſons do not now call on us for the ſame Proceedings.

Queen *Elizabeth*, after ſhe had provided for the Safety of Religion at home; her next Care was to aſſiſt her *Proteſtant* Neighbours. What vaſt Sums of Money did ſhe Give and Lend; what Number of Troops did ſhe Raiſe to ſupport the *Hugonots* in *France*, and Prince *Maurice* in the *Netherlands*; Even before ſhe had any actual War with the *Spaniard*? The Hiſtories of thoſe Times reckon up above 80000 *Engliſh* Soldiers, including Volunteers, that fought during that long War, in the Quarrel of the *Proteſtant* Religion in the *Low-Countries*; where they behav'd themſelves ſo well, and gain'd ſuch Reputation, that 40 Years afterwards, when our Civil Wars broke out in *England*, an Old *Low-Country* Soldier was always counted a Man of Value.

Queen *Elizabeth* ſent at ſeveral times 40000 Men to the Aſſiſtance of the *French Hugonots* under *Hen.* the 4th.

After the Death of Queen *Elezabeth*, King *James* the Firſt, though he had not Courage enough to break with *Spain* in the juſt Quarrel of the *Palſgrave*, King of *Bohemia*; yet we find the *Engliſh* Nation and Parliament all along Reſenting, not ſo much the Injury of that Family, as the Ruin of the *Proteſtants* of the *Palatinate*; and ſeveral Bodies of Men were ſent over to Count *Mansfield* to defend it; though by the Craft of the *Spaniard* the *Scotiſh* King was Cajol'd into an eaſy Deſerting the Cauſe both of the *Proteſtant* Religion and his own Family.

In the Reign of K. *Charles* the Firſt, what vaſt Sums

of

of Money were given by the Parliament to assist the *Protestants* of *Rochelle*; which tho' by the Misapplication of the Court and the Duke of *Buckingham*, did them little service; yet 'tis plain by it, that the Parliament knew the Protection of our *Protestant* Neighbours, was a Work the whole Nation had a just Concern in, both on Civil as well as Religious Accounts.

After this you have 6000 Men at a time twice raised, besides Recruits, and sent by Sea as far as *Pomerania* to assist the King of *Sweden* in the Quarrel of the *Protestants* in *Germany*.

In the Year 1679, the Parliament of *England* address'd K. *Charles* the 2d to Enter into such Leagues and Alliances with our *Protestant* Neighbours, as might effectually preserve *Flanders* from falling into the hands of the *French*; and I refer to the Words of that Address, where you have the whole People of *England* Remonstrating of what Consequence the preservation of *Flanders* was to the *English* Nation; and which stands as an Invincible Argument against our Modern Politicians, who are for no Leagues nor Confederacies, nor Neghbours, and think *England* a Match for all the World.

These seem to be Instances enough, and 'tis matter of Wonder to me, what sort of Amphibious, Neutral Creatures those *Protestants* are, which shall ask what signifies the *Protestants* abroad to *England*? Supposing there was no real Danger of our selves in the Case.

Let us examine, in the next place, the Reasons which have all along induc'd the *English* Nation to assist their *Protestant* Neighbours: and they are of two sorts;

Reasons of Religion, and Reasons of State: And I'll be very short with them both, because they are touch'd at already.

Reasons of Religion, are such as *Charity*, which obliges the Strong to protect and defend the Weak, when they are oppress'd and injur'd, and unable to defend themselves: The several Commands of our Saviour, for the Relief

Relief of such as are in Distress, Illustrated by the Story of the Good *Samaritan*, the Declaration which our Saviour has made, That *whatsoever is done to the least of his, is done unto himself*, and shall be Rewarded accordingly, and the like.

Reasons of State are principally the Great Doctrine of Self-preservation, which branches it self in such Methods as these:

Keeping Danger at a distance.

Keeping a good Barrier between Our selves and powerful Neighbours, that you may not be forced to a Defensive War.

Preventing the Union of Neighbours of different Interests from Our selves.

2*dly*. Preserving publick Peace; which is best done

By strong Alliances and Guarrantees:

By keeping an Equality of Parties, or a General Balance of Power:

And by being always in such a posture of Defence, as to make it dangerous for a Neighbour to break with you.

These, with many others, are the Reasons why our Princes, and our Parliaments too, have always thought it both their Duty and their Interest to protect and defend the *Protestant* Religion abroad, and have always been very tender of the Injuries done them by their *Popish* Adversaries, and resented them accordingly.

I shall give one Instance more: *I hope the Reason of State will not be lik'd the worse for the Statesman*; and that was *Oliver Cromwell*; who being sollicited by the Protestant *Vaudois* in *Savoy*, used all his Interest to mediate with the Duke their Prince for a Relaxation of their Miseries; and in his Letters both to the Duke and the *French* King, after a great deal of fruitless Intercession, threatens to turn all the *Roman Catholicks* out of *England* and *Ireland*, and seize their Effects, if some speedy Regard be not had to the Afflictions of the distressed Protestants. I refer the

Reader

Reader for the Particulars, to the *Latin* Copies of the Letters wrote on that Subject by his Secretary of Foreign Dispatches, the Learned *Milton*; in which there are Reasons given why the *English* Nation shou'd think themselves oblig'd to concern themselves in the Sufferings of the *Protestants*.

But methinks it shou'd be needless to go any farther than the Journals of our own Parliaments since the Restoration; where it will evidently appear, that *English* Parliaments have always had a deep Resentment at the Growth of *Popery*, and the Danger of the Protestant Religion; and there is, no doubt, but an *English* Parliament will ever maintain the same Sentiments.

The Growth of *Popery* is certainly dangerous to the Protestant Religion; They are the two Buckets in the Well, the two Scales on the Beam of Power; if One comes up, the Other must go down; if you add to the Weight of One, it will lift the Other out of its place.

Let all those who wou'd stand Neuter in this Cause of Religion, remember that God Almighty has declar'd against such as are lukewarm Christians: There is no Neuter Gender in Religion. In the Cause of Religion, They who are not for him, are against him; the Defence of the Protestant Religion calls upon all Men who have any Value for it, to appear in the time of its Danger: Defend Religion and Politick Interest will be easily secur'd; *à jove Principium, God and your Country*; but first God, and then your Country.

In short, though I am no Prophet, nor the Son of a Prophet, I think a man with but a small Talent of forcast, may be able to foretel, That if we are wanting to God in the due and vigorous defence of his Church and Worship, which is in *English*, the *Protestant* Religion; his Providence has so wisely disposed the matter, and made our Liberty so dependant on, and relative to our Religion, that it is morally impossible Liberty in *England* can be any longer liv'd than Religion. *Popery* and Slavery

are

are like Sin and Death, direct Consequences of one another; and whenever we think fit to admit the first, any body may promise us the last.

The CONCLUSION.

I Cannot conclude this matter without remembring two Exceptions that lie against any body's pleading the Cause of Religion.

First, That in all the ill practices of the World, the Revolutions of States, Rebellions of Subjects, and Tyranny of Princes, *Religion is the Mask* to hide the Deformity of the Monster conceal'd.

Secondly, That *God is Omnipotent*, and the *Protestant* Religion is under his immediate protection, that he is able to defend it without means, and against probability.

To the First, I make answer in the words of the Prince of *Denmark*, in the Letter he wrote to the late K. *James*, on his joining with the Prince of *Orange*, our present King, at his coming in to *England*;

That were not Religion the most justifiable Cause, it would not be made the most specious Pretence.

And to this Quotation I shall add; You may as well argue against the Christian Church administring the Eucharist, because *Hen.* VII. Emperor of *Germany* was poison'd by a Consecrated Host.

As to the Second Argument, 'Tis true God governs the World, and in his government of the World he has ordered that we should govern our selves by Reason. God has subjected even the ways of his Providence to Rational Methods, and Outward Means agree to it. The great Chain of Causes and Effects is not interrupted, even by God himself; if it be, it is on Extraordinary Occasions, which we call Miracles.

Now according to the Nature of Causes and Consequences, the Argument for our care of Religion must be good; as to those people who look for Miracles, I have nothing to say to them.

FINIS.